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EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVIITES

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He controls the Movement's Various Missions outside the Indo-Pak Sub-continent and in this connection has visited most of Europe, the U.S.A., some countries of the Middle and Far East and of West Africa.

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بسم الله الرحمن الرحيم

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TAHRIK-i-JADID

RABWAH

Vol. XIV—No. 10

October, 1978

Editor

NUR-UD-DIN MUNEER M.A.

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In the name of Allah, the Gracious, the Merciful.

MORAL TRAINING

(TRAINING OF ONESELF & TRAINING OF THOSE IN OUR CARE)

English version of a speech delivered by Sahibzada Mirza Mubarak Ahmad President, Tahrik-i-Jadid, Rabwah, on the occasion of the 1977 Annual Gathering of U.K. Ahmadiyya Community held in London.

English Rendering by : Qazi M. Aslam.

I want to speak on the subject of moral training. It is a very wide subject. To touch on all aspects of it in the short time at my disposal is not possible. I will, therefore, confine my attention to only two aspects. These seem to me to be foundational. They are training of one's ownself and the training of the young in general—our children and others placed in our care.

We need to remember that everyone whose duty it is to train others, must, be well-trained himself. For he has to serve as model for others. If his own example does not measure up to Islamic standards, he cannot impart much to his children. To this truth God invites our attention in words simple and grand in the Holy Quran :

يا ايها الذين آمنو قوا انفسكم و اهليكم نارا

Save yourselves and your families *and your children* from the fire. (66:7)

In these words we are invited to keep both aspects of moral training in view, training of ownself and training of others.

We have the whole subject broached in Sura Luqman. Thus:

واذ قال لقمن لابنه وهو يعظه يبنى لا تشرك بالله ان الشرك لظلم عظيم -

و وصينا الانسان بوالديه حملته امه وهنا على وهن وفصله فى عامين ان اشكرلى ولوالديك الى المصير -

و ان جاهدك على ان تشرك بى ما ليس لك به علم فلا تطعهما وصاحبهما فى الدنيا معروفاً و اتبع سبيل من أناب الى ثم الى مرجعكم فانبئكم بما كنتم تعملون -

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يبنى انها ان تك مثقال حبة من خردل فتكن فى صخرة او فى السموات او فى الارض يات بها الله ان الله لطيف خبير -

يبنى اقم الصلوة و امر بالمعروف و انه عن المنكر واصبر على ما اصابك ان ذلك من عزم الامور -

ولا تصعر خدك للناس ولا تمش فى الارض مرحاً ان الله لا يحب كل مختال فخور -

و اقصد فى مشيك واغضض من صوتك ان انكر الاصوات لصوت الحمير -

Luqman admonished his son, saying, 'My son, serve no other god beside Allah, for serving gods other than Allah is a sin abominable.

We enjoined man to show kindness to his parents. For his mother bears him in weakness before he is two years of age. We said: 'Give thanks to Me and your parents. To me shall all things return. But if they press you to serve anyone beside Me, that of which you have no knowledge do not obey them but remain kind to them still in this world, and turn to Me with all devotion. To Me shall you all return, and I will show you all that you have done.

My son, Allah will bring all things to light, be they as small as a grain of mustard seed, be they hidden inside a rock or in

heaven or in earth. Allah is All-Wise and All-Knowing.

My son, be steadfast in prayer, enjoin justice, and forbid evil. Endure with fortitude whatever befalls you. That is a duty incumbent upon all.

Do not treat men with scorn, nor walk proudly on the earth. Allah does not love the arrogant and those who boast. Let your gait be modest and your voice low: the harshest of voices is the braying of the ass. (31:14-20)

The two aspects of moral training—training oneslf and training the young in our care—are closely connected. In fact they run into each other. In my own treatment, therefore, I'll keep them together, not as two different questions, but as two aspects of the same question. To do so is important. For, when we have to deal with the moral training of a whole people, or a nation, we can neglect neither aspect. A people's life requires continuity, and this is impossible except if we keep the needs of both the individual and the community in view. This is the foundation on which the moral training of nations is built.

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I have quoted from Sura Luqman because I propose to use it as my major text. I wish to draw on the points made by Luqman on the subject. Let us remember that Luqman is not an Arab. He is a teacher, a sage, or a prophet from outside Arabia. The fact that the Holy Quran projects such a character imparting moral instruction, is in keeping with its general teaching, according to which every people, everywhere, have a teacher appointed for them by God. 'Not a people but have had a divine deputy, a warner.' (35:25) Divine concern for the moral welfare of mankind is universal and eternal. Everywhere and in every period of history, there have been prophets. Their teaching is in accordance with the need of the people and the need of the time.

Let us turn to the verses with which I opened. In these verses from Sura Luqman, we have *ten* grand principles laid down on the subject of moral training:

1. The first principle is complete avoidance of *Shirk*, crudely speaking idolatry, or joining other gods with the one true God.
2. Always to be grateful to God. Our situation or state may be difficult or otherwise, our duty is to glorify God and

to remember His blessings always under all circumstances.

3. Always to be at the service of our parents.
4. To follow the example of men of piety, men who have attained nearness to God.
5. To be constant and regular in our daily prayers.
6. To urge others towards good deeds and to restrain them from bad deeds.
7. To cultivate habits of patience, to adhere strictly to the requirements of the good life.
8. To observe honesty and integrity in all matters.
9. Not to think too highly of oneself, to show no pride.
10. To observe moderation in everything, to avoid all extremes.

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The first principle laid down in the Sura is basic. It is the fundamental truth, the foundation on which moral training is based. Every other truth and every step towards moral betterment springs from this fundamental truth. It is the source from which all spiritual progress flows.

Faith—full and certain faith in the Oneness of God results in a peculiar closeness and fidelity towards the rest of mankind. We come to sympathise with human beings everywhere. We treat them with brotherly feelings and a sense of true equality. We also have the urge to serve and assist one another. We talk of the rights of man, the rights which human beings have against one another, the obligations we have towards one another. But these noble ends we can never achieve unless we are full believers in the One God. Every spiritual advance that takes place, owes itself to this belief. Our first duty as parents, therefore, is to teach this belief to our children. We have to see that this belief and the feelings appropriate to this belief sink deep in the hearts of the young in our care. Ultimate power belongs to God and only to God. Without His sanction, without His Grace, no spiritual progress is possible. Nothing can happen in this world except if God wills it. What is called *Shirk* is not merely the crude practice of bowing before idols or worshipping things other than God. *Shrik* has a very wide meaning. Every thought, every feeling which attributes any power for good or evil to anything or anyone other than God is *Shrik*. In this wide sense all examples of selfishness, of reliance on mundane methods and means, of excessive deference and importance shown to human beings

are admitted as *Shirk*. Therefore *Shirk* can be crude. It can also be very subtle. We have to avoid both kinds of *Shirk*. The devil looks for man who give in to *Shirk*. *Shirk* means darkness and the Devil finds easy targets in the dark. Every true believer in the One God is like a tower of light. The Devil dare not go anywhere near it.

The true meaning of *Tawhid* or belief in the One God, is brought out again and again in the writings of the Promised Messiah (on whom be peace). He lost no opportunity to bring home to us its true meaning and spirit. He returned to the subject as often as he could. He wanted us to drive it deep in our hearts, much as a stake is driven in the ground. It is but meet we should never forget what he has said in this respect. In his reply to the Christian Siraj-ud-Din he wrote:

> *Tawhid* in the true sense; the sense in which God requires us to believe, which belief is a condition for our salvation, requires us to think and to believe that God is above and supreme over all. It may be idols or it may be human beings, it may be the sun or the moon, it may be our own souls or our plans, or our machinations, we are required to think God as the ultimate Power. There is no one beside Him. He feeds us or brings us honour or humiliation. No one else who can help us, and no one who is more deserving of our love. *Tawhid* in its true sense, therefore, consists of three elements:

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(a) that the being and person of God are one and unique. He is the only real Real. Everything beside Him is as good as unreal;

(b) in respect of attributes also—all attributes—He is unique. As the Supreme Creator and Sustainer and as the Deity worthy of our worship, He is One and the Only one, without a partner.

(c) that we should tender our love and loyalty and our devotion only to Him.

Duty to be Grateful Always

Tranquil or troubled, it is our duty in every condition or circumstance, to be grateful to God, and to keep glorifying Him, and praising Him, for His bounties. We are not in the same condition always. We are now prosperous, now straitened, now in health, now in disease, now

held high, now humiliated, now esteemed, now ignored, now in high office, now without it. We have to put up with these ups and downs in our situation and still remain constant in our gratitude to God. It is surprising that some people during tenures of high office and positions, forget all about God. They begin to think that these privileges they owe to themselves. Or, they think it is in some sense their birthright which they are going to enjoy for all time. Intoxicated by power and position, they resort to actions which put to shame, our common humanity. But God does not let go tyrants and men of pride. Those who move the wrath of God disappear from the face of the earth, un-honoured, un-sung. But very few there are who remember this simple truth.

A believer in One God therefore, lives in humility, grateful to God, under all circumstances, all conditions. A sincere believer in One God will never go the way of in-gratitude. I know of many people, well provided with riches and the good things of life, yet so grateful that one cannot but bow in esteem before them. There are also examples of the very poor who remain grateful. There was a peasant who had become my friend. I once asked him, "Was there anything I could do for him?" His reply was, No, there was nothing he had need of. God had provided everything. He had two daily meals to eat, his cot to sleep on, and clothes to wear.

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On the virtue of gratitude let us turn to the Promised Messiah :

It is generally observed that men who attain to high office become very proud. High office is an opportunity to serve others, to promote the welfare and happiness of others. One should be grateful for such opportunity. Says God in the Holy Quran, 'If you give thanks I will bestow abundance upon you, but if you deny My favours, then know that my punishment is severe.' (14 : 8) We are taught here to show gratitude to God for His favours, for the opportunity to serve fellow human beings, to work for their betterment. If those who hold office, do not serve others but instead begin to ill-treat the people in their care then God takes away His favours from them. When opportunities to serve others come to us, it is our duty to work for others, for their good, their happiness. We should not forget our duty to promote the good of the people or the country. High office should not make us forget our God. It should not turn

our heads. With love and regard for others, we should always adopt the soft way. Those in high office should be courteous and well mannered. If they behave thus they will be doing good not only to those in their care, they will be doing good to themselves. (*Malfoozat* X p. 239)

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Obeying Parents

The third principle which the Holy Quran lays down for the moral training of the young is to obey our parents and always to be at their service. verse 31 : 50 included in the quotation from Sura Luqman is full of significance. It says : 'Give thanks to me *and* to your parents.' In this verse God requires us to show gratitude to parents. Gratitude to God and gratitude to parents are put together. This is because parents are the human expression of divine mercy. Parents love their children, show great concern for their welfare and put in as much effort as they can for their up-bringing. And they seek no reward, no return, no wage. The concern and compassion they show springs from natural instinct. Therefore, children who are ungrateful to their parents are ungrateful to God. To show willingness to serve them, to hold them in respect, to obey them is, therefore, of utmost importance. If you look around, you will find abundant evidence that disobedient children do not grow into happy and contented adults.

Let us turn again to the teaching and example of the Promised Messiah. Sheikh Abdur—Rehman Qadiani was a convert from Hinduism. The Promised Messiah turned to Sheikh Sahib and asked him about his father. Having listened for some time, he said:

> Keep praying for your parents and keep them contented in every way and as much as you can. In matters of daily life complete obedience should be the rule, without prejudice, of course, to your faith. Obedience should be from the heart. It should be accompanied by a readiness to serve. (Malfuzat IV p. 175)

Hazrat Bhai Abdur-Rehman's father was a Hindu.

On another occasion the Promised Messiah said :

> The foremost good a man can do is to show respect to his mother. The Holy Prophet (on whom be peace) used to remember Owais Qarni often. He would turn his face towards Yemen and say

'sweet scent comes from Yemen. It makes one remember God, because Qarni spent much of his time serving his mother. That is why he is not seen so much with me. This is unusual—a companion of the Prophet should not be visiting the Prophet often, but this was because Qarni was busy serving his mother and carrying out her errands. I can also see that the Holy Prophet (on whom be peace) sent greetings of Assalam - Alaikum in his last utterances. One is for the Promised Messiah and the other for Owais Qarni. This is a distinction which belongs only to these two. What is my teaching? It is only to remind you of what God and his prophet (on whom be peace) require of you. If there are those who have any regard for me, but who still ignore what I teach, then what use is it for them to come to me? I say to you truly that those of you who care more for their own freedom, will not achieve any good or blessing. In true spirit, therefore, must you try and follow the teachings of God and His Prophet. This is the good life which you can accept or reject. For me it is only to keep reminding. (*Malfuzat* I, pp. 255-297)

According to a well-known tradition, the Holy Prophet (on whom be peace and blessings of God) said, 'Paradise lies under the feet of your mothers.' This means that by serving your mcther you can earn eutry into paradise. It also means that a mothers's attention and care can sow the seed of piety and a wholesome fear of God. The duty of mothers in our community, therefore, is obvious. They have to impart moral training to the young, so that when they grow up they are fond of the good life, unselfish and God fearing, sick of evil ways and anxious to beat one another in its pursuit. There is another subtle hint in the accent on *mothers.* It is that moral training begins literally from birth. It begins as soon as a child begins to breathe. No wonder, psychologists build so much on this important truth. Who does not know that a child begins his life and spends his early years in the lap of his mother? During these early years, the father plays little or no part. All the good dispositions and potentialities begin to fructify under the eye of the mother. The mother can play her part well if her own example is good, and if she herself is a model of pious living.

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An Episode: I am reminded here of an episode from the home life of the promised Messiah. It is a practical demonstration of

what the Holy Prophet (on whom be peace) has taught on the special role of the mother in the moral training of the young. The episode is this. The Promised Messiah's consort, the Ummal - Mominin (mother of the faithful) had *her* mother living with her in the same house. Something happened between the grand-mother and a servant, which the grand-mother did not approve. The grand-mother became displeased not only with the servant but also with her daughter, the Ummal-Mominin. Why didn't she reprove the servant? Naturally the Ummal-Mominin became depressed over it. The Promised Messiah seeing her thus, became curious as to what had happened. When he got to know about it, he said nothing. He held the Ummal-Momininim by her hand and took her to the grand mother's room. He made the Ummal-Mominim bow and place her head on the grand-mother's feet—she was then lying in her cot. Doing this the Promised Messiah returned quietly to his own room. He made the daughter apologise to her mother.

Seeking the company of the Pious

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In the Holy Quran we read 'Oh believers, fear God and seek always the company of the pious and the truthful.' (9 : 119). To be in the company of the pious is to expose oneself to their influence and example, to create an urge to follow them. Those who have acquired Godly dispositions come to possess a strange attractiveness, a magnetism. Remaining close to them imparts some of their character to others, so that others also begin to enjoy relationship with God and the gift of His blessings. These blessings keep raining on those who happen to be close to God. They are the lucky ones who came to live in the company of the Promised Messiah. They are also lucky who came to live in the company of the companions of the Promised Messiah, those who sat with them and listened to them and to their experiences. They are able to say how this company and this closeness resulted in cleansing their hearts and increasing their spiritual sensitivity. Parents in our Jamaat have a duty to see what company the young in their care relish. In English we have the proverb, 'A man is known by the company he keeps.' The Promised Messiah knew how important it was, so he kept reminding the Jamaat of this. Those who live close to the pious and the righteous, participate in the blessings which keep descending on the latter. The lucky ones in the Jamaat who

had the chance to live as the daily companions of the Promised Messiah know this. After the Promised Messiah's death came the first generation of his companions. Those who had the chance to come in contact with the companions, to live close to them and listen to whatever they had to say, know that this companionship resulted in cleansing the hearts of the younger people and eliminating from their minds the dross resulting from sheer lack of good companionship.

The Promised Messiah drew attention to verse 91 : 10, '*He* triumphs 'who purifies his heart'. The Promised Messiah said that to purify one's heart, companionship of the pious and and the righteous is very useful. He said :

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> If you have found your way into this movement, if your belief in God is sincere, if your resolve to keep your duty to faith above your duty and concern for this world. is serious, then I ask you what works do you perform to live up to your belief ? You know the command of Allah, 'Seek ye the company of the righteous.' The command is not abrogated. Or. is it ? If your belief is sincere, and only sincere belief can guarantee happiness, then it is up to you always to hold Allah above everything else.

Importance of Daily Prayer

We read in the traditions that the Holy Prophet (on whom be peace and the blessings of God) said that daily prayers constitute the substance of a believer's duty to God, the essence of worship. For physical health, the marrow of the bone, the bone earth is of great importance. So, for spiritual health keeping up daily prayers is of special importance.

Daily prayers act as an anti-dote for all evils. The habit of daily prayers acts as a resistant. It also helps to eliminate the effects of evil thoughts and actions. During childhood, the child mind is like a clean mirror. No evil thoughts and no evil actions have besmeared it's surface. No wonder, the Holy Prophet (on whom be peace) commanded us to urge every child of seven or thereabout to join the daily prayers. Habits acquired at this tender age live for ever. Unless God wills otherwise. Daily prayers give us the opportunity to address our God

several times in the day and ask of His forgiveness for our mistakes and misdeeds.

The Promised Messiah (on whom be peace) also taught us to pray in our own words; that is in addition to the prescribed lines. Prayers addressed in our own words proceed from the heart and have an unusual effect.

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You must have observed that children who early take to praying take their religious duties more seriously. When they grow up, they are more willing to sacrifice their pleasures and their possessions, more ready altogether to stand by their faith on all occasions.

On the observance of daily prayers and its wholesome effects, the Promised Messiah (on whom be peace) has this to say:

> The duty of daily prayers has basic importance. It is the general duty of prayer organized into a ritual, spread over the whole day from early morning to late evening. We do not fully appreciate this. Our experience tells us that nothing is so effective in achieving nearness to God as this institution of daily prayers. The prayer ritual has parts, which teach us decorum, humility, self-abasement. When a worshipper stands before God, with hands folded, he is like a slave standing before his master. The standing posture teaches us decorum. The half-prostrations (or Ruku) teach us humility. Humility, of which full expression takes place in full prostration (or Sajdah). In the Sajdah we have a full picture of humility and self-abasement.
>
> (*Taqrir Jalsa Salana*, 1906, pp. 6-8)

Bidding good and Forbidding evil

We must keep pointing to the correct way and warning against the incorrect. This is a most effective method of moral training. Its use lies in the fact that he who keeps telling others to follow the right course and avoid the wrong course is compelled willy nilly to examine his own conduct. The consequence is that he who will guide others will first guide himself. The most general method of this is *Tabligh*. What is *Tabligh* after all? It is to explain the distinctive points of the Islamic teaching and to urge others to understand it and act upon it. In fact the major purpose of the coming of the Promised Messiah is to initiate a movement

for the renaissance of Islam. Those who believe in the mission of the Promised Messiah are duty-bound to explain to others, in one word, to do *Tabligh* work. Those who keep themselves busy with *Tabligh* work know it from experience that *Tabligh* brings them many blessings, rewards and graces. Here, therefore, is a great opportunity. Do not forget your duty of *Tabligh*. You can't afford to be lazy and negligent in this respect. If you are negligent, the young in your care will also be negligent. They will miss the blessings which come from *Tabligh*.

Tabligh is a continuing every-day duty. Those who perform it well, become the favourites of God. There are the chosen ones whom God specially appoints for this purpose. But other believers who join the effort to guide the people to good, and warn them against evil, also win the favour of God. They are the lucky ones who come to enjoy the support of God in the shape of His mercy and forgiveness, which then becomes their right. The Promised Messiah was very keen on teaching this duty to coming generations. On one occasion he said:

> The life of this world is very short. A day will come when both you and I will be no more. There is change and change around us. Mind this change. Always remember the day you will say good bye to the world. Generations which come after will remember you only by your names and by the works you leave behind. If you are not a good example of this teaching, you will ruin the coming generations. We are all examples one to another and we tend to follow one another. A man who shuns not an evil, but teaches others to shun it, only misleads. To teach others but not practise it yourself only shows you are without faith. There should be no such people in our Jamaat. Whoever comes and meets you, comes and watches you carefully, your manners, your habits. Your regard for the requirements of faith. If these are not good he is ruined and you are the cause of it. (*Malfuzat* VI, pp 264-265)

Also he said:

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> If a man is not a good believer himself, if he does not live up to the requirements of true belief, if he does not say his prayers as he should: if, on the other hand, he lives a life of sin and disobedience and repents not, then if such a man desires children, what good will it do to him? It only means he wants some

successors in a life of sin. It is enough he himself has lived such a life. It does not behove him to desire children. We should desire children if we hope to bring them up as God-fearing, disciplined, obedients. If we do not hope to bring them up properly, the desire to have children has no meaning. Rather it is a kind of sin. The children we thus have are not successors in good but successors in evil. Therefore, I say that your *Baiat* (entry into the Jamaat) is an outward affirmation, a declaration by the tongue. Such an affiliation is no use. What is required is that your actions should be witness to your words of mouth.

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Habits of Patience and Constancy

Patience and constancy in observances is a very good thing. A person who has had good moral training does not show up only now and then. He can be trusted to do the right thing always. It may be an affair pertaining to this world or the next, the quality of his choices becomes transparent in his general tolerance and dependability. He who achieves this, achieves a high degree of conviction. Trials and tribulations make no difference to him. All his little actions are safely recorded with God. This reward is assured. God's mercy and His forgiveness and the gift of His nearness are all there for him. Ahmadi parents should try and promote this in their own daily lives and in the daily lives of their children. This is the only way to defeat the Devil and make ourselves safe and secure from him. The Promised Messiah addressing the Jamaat on this point said:

> You are a seed sown by God Himself in this earth. God has promised that the seed will grow. It will sprout forth and its branches will spread in all directions. The seed will become one big tree. Blessed are they who have faith in God's promise and face their trials cheerfully. Remember, trials must come. This so that your faith may become proved faith and that your declaration of *Baiat* (affiliation) may shine out as sincere. The insincere will be shown up. But their insincerity will make not the slightest difference to God. It is their insincerity that will lead them to hell. Would that they had not been born. Those who wait until the moment of triumph will pass through calamaties, storms and stresses of various kinds. They will be mocked at and treated

with contempt. But it is they who will succeed and they who will have the doors of divine grace opened to them.

God has addressed to me saying, "Let my people know that those of them who have achieved faith, unmixed by thoughts of the world, and unspoilt by the least amount of hypocrisy, faith which falls not short of true obedience and loyalty—they are the people whom God approves and whose steps are destined to lead them to full acceptance. (*Al-Wasiyyat* pp 10-11

Honesty and Integrity

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When a people grow and expand and their influence enlarges, they are judged by the measure of honesty and integrity they show in their affairs. If this is less than what ts required, then that people are heading towards decay and dissolution. Spiritual movements do not depend upon finance. True, they need some finance to keep them going, but good finance and economic resources are not what they aim at. They are only a means and nothing more. The Promised Messiah (on whom be peace) wrote in *Al-Wasiyyat* (remember, Al-Wasiyyat is one of the last writings of tne Promised Messiah. It may be said to contan the dying instructions of the Messiah to his followers) :

> Do not think that what I'm telling you is very remote, far from being fulfilled. It is a communication from the God of Power. He is the supreme sovereign over heaven and earth. It does not disturb me the least to think where these moneys, this finance, will come from. Nor do I have any doubts about the coming of people who will handle these resources, with true faith and courage of believers. What disturbs me is that when our time passes away and generations succeed us, and they witness the great wealth of the community—will *they* remain steady or will they stumble? Will they stand by faith or will they go after love of this world? Therefore I pray that this movement of ours and this Jamaat may ever have at hand the services of honest men, ready to work only for God.
>
> (*Al-Wasiyyat*, p. 21).

Pride and thinking One-self important

Not to be proud and not to think oneself too important are

among our great morals. On the other hand, to be proud, and to think oneself important are among the worst moral qualities. Let us remember that those who are thinking always of themselves never achieve spiritual success and salvation. Let us recall the scriptural story. How did the Devil become Devil? He was an angel, wasnt't he? It was his pride which resulted in sending him away from the presence of God. A proud person will seldom think of doing anything for others. Nor will he have any regard for the feelings and sentiments of others. We should teach our children humility, so that they can make themselves useful for others. On the evil of Pride, the Promised Messiah has this to say:

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> I say to you truly that on the day of judgement no evil will count worse than pride. It will be second only to *Shirk* as evil. It is something that will bring you shame both in this world and the next. The mercy of God is for every believer. It washes our sins but the man who is proud may not expect this. The Devil was a believer and believer in One God, but his head was filled with pride. And Adam was loved by God. When the Devil looked at him with contempt and criticised him, he was lost. A curse round his neck hangs until today. so the first sin which ruined man was pride.
>
> (*Aina Kamalat Islam*, p. 598)

In another place the Promised Messiah says:

> I c o u n s e l my J a m a a t to abjure pride, because pride, is disapproved very strongly by our God, the God of Majesty. May be you do not quite know what is meant by pride. So, listen to me, for I speak from the Spirit of God. When a man does not listen to another man - a fellow-man - with due courtesy, when he turns his face away, then he is a proud man. If a man shows contempt for another who sits with him but is poor, then he also is proud. A man who mocks at another who prays to God and supplicates Him is also proud. A man who is not ready to obey a messenger and appointees of God is also proud. A man who does not listen to what falls from the lips of the messenger, a man who does not read carefully and with due attention, the writings of the messenger is also proud. So, try and try, that in your conduct and

your dealings, you do not have the least bit of pride. Else, ruin awaits you. Try that you may achieve salvation, you as well as your kith and kin. Incline always towards God. Love God as much as you love anybody else. Fear Him as you would fear anybody else. Let your hearts be clean, also your intentions. Be like the poor and the meek and the innocent that you may have mercy shown to you. (*Nazul Al-Masih*, pp. 24-25)

Moderation or the mean path

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In upbringing and moral training, we must avoid the extremes, the extreme of excess and the extreme of defect. A community of believers is described in the Holy Quran as a community which treads the mean path, "We have made you a community which keeps to the middle." (2 : 144)

The Holy Prophet (on whom be peace and the blessings of God) has taught his followers to avoid extremes. This teaching is full of wisdom. Human beings are endowed with different potentialities. There are differences between individuals. Every individual will be judged according to his endowment, his intelligence, his understanding, his circumstances and his capacity for work.

On avoiding extremes the Promised Messiah has this to say:-

> God has made Islam into a model teaching for all men. Therefore, it follows the middle of the road avoiding both extremes, the extreme of excess and the extreme of defect.

In short, in the verses of Sura Luqman, God has pointed out the fundamentals of moral training, training of oneself and training of one's children. By acting on these fundamentals, the new generation can shoulder the responsibilities which the messenger and teacher of our time has laid on the shoulders of his Jamaat.

We should also remember that God does not let the smallest effort go to waste. We always have our reward. Those of us who work for success in this world, succeed in terms of this world. Those who work for success in the Hereafter and remain in search of the eternal life, have their reward in eternal life. We read in Sura Israel:

من كان يريد العاجلة عجلنا له فيها ما نشاء لمن نريد ثم جعلنا له جهنم

يصلها مذموماً مدحورا -

ومن ارادالاخرة وسعى لها سعيها وهو مومن فاولئك كان سعيهم مشكورا -

كلا نمد هؤلاء و هؤلاء من عطاء ربك وما كان عطاء ربك محظورا -

Whoso desires the present life, we hasten for him therein of the provision what we will-for such of them as we please; then we appoint hell for him; he shall burn therein condemned,rejected.

And whoso desires the Hereafter and strives for it as striven it should be and is a believer—these are the ones whose striving shall be duly appreciated.

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To all we render aid to *those* as well as to *these*-a gift from thy Lord. And the gift of thy Lord is not restricted. (17: 19-21)

In these verses are set forth the two human types, the one who seeks the good things of this world, and the other who strives for the fruits hereafter. Both are told the consequences of their wishes and their actions, those who strive only for this world and those who keep their duty to faith and the Hereafter above the requirements of this world and apply their capacities and their powers and their potentialities whole-heartedly to winning the pleasure of their Lord. Mark the words *strive as striving should* be. They mean that the effort should be our best. Every man's capacities and potentialities are different. So every man should use *his* capacities and potentialities. He will be judged according to *them*. A person who can go only one or two steps up a flight of stairs and he goes one or two steps, will be judged accordingly. But think of a person whose capacity is to go one hundred steps and goes only one or two and then sits down tired: Of the two the first one has obviously more merit in the eyes of God, the Most Just of Judges He will have much more reward.

The verses from Bani-Israel which I have quoted only make a comparison between the person who is this-worldly and the person who is other worldly. It points to the difference in the consequences of their effort. There is no suggestion that this world is to be despised and ignored. Nor that the other-worldly person is always deprived of the joys of this world, this life. Any such conclusion would be unwarranted. In Sura Ha Mim Al-Sajdah we read:

ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملئكة الا تخافوا ولا تحزنوا و ابشروا بالجنة التى كنتم توعدون ـ
نحن اوليؤكم فى الحيوة الدنيا وفى الاخرة ولكم فيها ما تشتهى انفسكم ولكم فيها ما تدعون ـ نزلا من غفور رحيم ـ

As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, reassuring them, 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised.'
We are your friends in this life and in the next. Therein you will have all that your souls will desire, and therein you will have all that you will ask for. An entertainment from the Most Forgiving, Merciful God. (41 : 31-33)

From these verses it is clear that Allah rewards those whom He favours, those who deserve His rewards, both in this world and the next. We should aim only at winning the approval of God, offering devoted service to the faith, and walking cautiously in the fear of God. Then the joys of this world are ours already. Godly men don't run after the world, the world runs after them instead.

The Promised Messiah (on whom be peace) has this to say on this subject in his Urdu verse:

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Man is not faithful as art Thee;
No friend have we no sympathizer
except Thee.

Everything departs in the dark-
even our shadows:
But light or shade, always with
us art thee

Speaks He even today
to him whom He pleases;
Speaks He to him whom He
loves.

He's the Rose without an equal
in the Garden-
the sweet scent,
To which are as nothing,
the scents of all Tartar.

O Garden of Love!
Impossible it is to reach Thee
except we are ready to die:
Meeting Thee is the fruit,
Only, thistles and thorns
surround Thee.

I must now remind you of the classical example of what moral training can do. The example is the common heritage of three cultures. Moral training is like the potter's craft. In the classical example, the potter is Abraham, the patriarch (on whom be peace) the pot is his son Ishmael who received moral training at Abraham's hands. The example typifies the whole subject of moral training. It is thus narrated in the Holy Quran:

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رب هب لی من الصلحین ، فبشرنه بغلم حلیم ، فلما بلغ معه السعی قال یبنی انی اری فی المنام انی اذبحك فانظر ماذا تری قال یابت افعل ما تؤمر ستجدنی ان شاءالله من الصبرین ، فلما اسلما وتله للجبین ، ونادینه ان یابرهیم ، قد صدقت الرءیا انا کذلك نجزی المحسنین ، ان هذا لهو البلؤا المبین ، وفدینه بذبح عظیم ، و ترکنا علیه فی الاخرین ، سلم علی ابراهیم ، کذلك تجزی المحسنین ، انه من عبادنا المؤمنین ۔

And he prayed, 'My Lord, grant me a righteous son. So We gave him the glad tidings of a gentle son. And when he was old enough to run along with him, he said 'O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, steadfast in my faith.' And when they both sub-mitted to the Will of God, and Abraham had thrown him down on his fore-

head, We called to him, 'O Abraham 'Thou hast, indeed fulfilled the dream.' Thus, indeed, do We reward those who do good. That, surely was a manifest trial. And We ransomed him with a mighty sacrifice. And We left for him a good name among the succeeding generations. Peace be upon Abraham. Thus do We reward those who do good. Surely, he was one of our believing servants. (37 : 101-112)

In this beautiful passage we are told what passes between father and son, the one responsible for upbringing, the other responsive to the up-bringing. The dominant feature is belief in God displayed by both. It is a picture of full conviction. Abraham the father takes God's command literally and passes it on to his son. Above them is the Lord Who knows the true value of sacrifice by human beings. The reward he gives is out of all proportion to the sacrifice.. Not the least sacrifice goes un rewarded. Here is a father, ready to sacrifice his son on the bidding of the Lord and a son ready to be sacrificed on the bidding of the Lord. A great sacrifice, no doubt, but not inconceivable. The reward is immeasurable. Muslims from all parts of the world gather every year at the spot, in remembrance of the sacrifice. They will continue to do so until doomsday.

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A great moral here for our Jamaat ; If we really care for the eternal life, if we wish that we should continue to participate in the memory of Abraham's sacrifice, we should be ready to sacrifice our children in the way of God. We should train them and bring them up so that they are ready to hold aloft the banner of Islam. No fear should deter them, certainly no physical sacrifice or pain. If the sacrifice of Abraham and Ishmael can teach us this, then we will continue to celebrate the festivals connected with it.

Those who have joined the Promised Messiah (on whom be peace) and have promised to work for Islam have a similar responsibility, a responsibility they should ever remember and pass on to future generations as a trust. We should never forget our destiny, why we are in this movement.

In one of the revelations of the Promised Messiah (on whom be peace) we have this made explicit for us :

Move now, move.

For, the time hath arrived that was promised to thee —
and the Men of Muhammad have their feet firm and strong —
On the minaret ever so high.

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So my friends remember. From whatever point of view you may look ; the path to your goal may be strewn with difficulties ; but it is not and cannot be impossible of attainment. It is a decree proclaimed by the All-High, the All-Powerful God. It is the promise of the Omnipotent, Who, when He wants a thing to be has only to say 'Be', and lo ! it is. His decrees, nobody has the power to stop.

The promises which God has made to the Promised Messiah are destined only to be fulfilled. But we must remember that as we move away from the time of the messenger, as the distance increases between him and generations succeeding him the task of moral training will become more and more difficult, and equally more and more deserving of our attention and effort. It is obvious that our efforts must match our tasks. The more burdensome our task, the greater the effort. This is part of our daily experience. To carry a light weight, only a little effort is enough. To carry a heavy weight, a correspondingly greater effort is required. Now consider the fact that we are moving away from the light of revelation. It is becoming darker and darker. The shadows are lengthening. We have to drive away the darkness and the shadows. Every generation will have its own stars and its own candles-saints and scholars of different orders who will keep the face of Islam illumined. This will be so until the end of time. Remember it is the last contest between belief and unbelief, between Islam and *Kufr*. You are the soldiers, officers and men, of the army of Islam. Who does not know that an army cannot go to battle unless it is a trained army. Therefore, peace-time is harder for an army than war-time. Peace-time is the time for training. You have to keep yourselves in trim, oldsters as well as youngsters. And to what end? Only that the flag of Muhammad, the Prophet and Messenger of God (on whom be peace and the blessings of God) may rise higher and higher—so high indeed that from the heights of heaven the one flag visible should be the flag of Muhammad (on whom be peace).

Our Lord! Grant to us that we become aware of our duties-to our own generation and generations to come and that we may prove equal to our duties.

October, 1978

The Monitor, Thursday, August 17, 1978.

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Christians To Debate: 'Did Jesus Die on Cross?'

ST. LOUIS, MO—A Muslim organization has accepted the challenge made by an English religious body, which calls for unpublicised dialogue regarding the death or non-death of Jesus Christ on the cross.

The challenge came from the British Council of Churches after a three day international conference on "The Deliverence of Jesus from the Cross", which was sponsored by the Ahmadiyya Movement in Islam. The international Islamic organization claims that Jesus did not die on the cross but lived to be about 120 years old and died in Kashmir, India.

The June 2, 3, and 4, 1978 conference, which was held at the Commonwealth Institute in Kensington, London, England, was attended by over 1500 delegates from all over the world, including representatives of the Arch-Bishop of London and the Polish Catholic Church.

At the conference, European and oriental scholars, both Muslim and non-Muslim, presented historical, scientific, and scriptural evidence proving that Jesus of Nazareth did not die on the cross, but survived the crucifixion, travelled east and died in Kashmir, where they claim his tomb is today.

The Supreme Head of the Ahmadiyya Movement, Hazrat Mirza Nasir Ahmad, who lives in Rabwah, Pakistan, the international headquarters of the movement, upon accepting the challenge, suggested that conferences be held on London, Rome, a West African capital, Asian capital and the United States of America, under conditions and provisions agreed upon by both parties.

Hazrat Mirza Nasir Ahmad made his first visit to North America and Canada in 1976.

Chicago Sun-Times July 17, 1978

Christ's tomb cloth? Science to test Turin shroud

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Washington—About two dozen American scientists have received what is described as "a firm commitment" from church authorities in Italy to bring the concerted power of modern research to bear on one of the oldest and most mysterious objects of veneration in Christendom.

It is the Shroud of Turin, a 14-by-3 foot panel of linen which tradition says was used to wrap the crucified body of Jesus Christ before it was laid away in the tomb on the first Good Friday. The most impressive and baffling feature of the shroud is the inexplicable image of a man 5 feet 7 inches tall.

The American scientists have been told by officials of the Roman Cathedral in Turin, Italy's third largest city, that they will have almost unrestricted access to the shroud on Oct. 9 for 24 hours. During this period they will examine it by virtually every "non-destructive" means known to science in an effort to determine what it really is.

In addition, Walter Mc-Crone, head of the chicago-based Mc-Crone Research Institute, hopes to acquire a tiny scrap of the fabric to test in an effort to determine its age, which would have to be at least 1,950 years to have been used as Christ's grave-wrapping.

The Shroud of Turin— so called because it is kept there now and only infrequently shown to the public—is known to be at least six centuries old and has been both venerated and condemned in the Roman Catholic church during most of that time. Legally, it belongs to Umberto II, the deposed king of Italy who now lives in Portugal, but is under the control of the Turin cathedral administration.

The mysterious cloth with its purported image of Jesus has not been seen by the faithful since 1931. It is scheduled to be on public display from Aug, 27 through Oct. 8.

Through the 600-odd years of its documented existence, the shroud has been subjected on many occasions to examination by scholars, most

recently in 1973. As a result of those earlier studies, it is now known that its fabric is consistent with types woven in the Holy Land 20 centuries ago and that it contains minute specks of pollen from plants native to the region.

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It is also known that the shroud's image is not painted on, or applied by any process that was known as early as 1350. Indeed, Ray Rogers of Los Alamos Scientific Laboratory in New Mexico, one of the scientists who will study the shroud, said he does not know of any technique available today that would impose a sepia-brown image on linen in just this way.

Rogers is one of the central figures in a group that became interested in studying the shroud last year when it became known that it would be put on public display. He credited an Italian born Amrican priest, the Rev. Peter Rinaldi, formerly of Portchester, N.Y., with running the interference with Italian authorites that got the commitment to grant the Americans access.

Rogers said Rinaldi had cautioned him that European scientists seeking access to the shroud might be miffed if knowledge of the Americans coup became known.

Asked how much the U.S. scientists' assault on the shroud's secrets would cost and who would be paying for it, Rogers said: "It's going to cost a pile," and that the money was being raised through a variety of private sources including a group called the U.S. Holy Shroud Guild. He estimated the cost would reach $120,000-$150,000.

Mc-Crone, however, indicated the bill might be even bigger. His own experiment he said, would cost about $50,000.

Advanced instruments and high-powered computers such as government agencies use will be necessary before the mystery of the shroud is unlocked, if it ever is. Among scientists in the main group of investigators are two from the Jet Propulsion Laboratory in Pasadena, Calif., who hope to use "computer enhancement" picture technique.

McCrone, whose experiment is separate from the main group's battery of about 10, will need an atom-smasher of either the linear accelerator or cyclotron type to ascertain the true age of the fabric within a range of no more than 50 years.

Los Alamos' Rogers, a chemist, will use X-Ray fluoroscopic techni-

dues to learn how the image was applied to the shroud without going through to the other side.

The experiment straddles an area between physics and metaphysics, and Rogers was almost apologetic as he said that it was necessary to "get a little philosophical" about the research that is planned. There is every possibility, he said, that even the best efforts science can muster will not unlock the riddle of the shroud.

"If we eliminate all the natural ways that an image can be produced," he said, "then it will make a pretty strong case for something that could not be done by human agency. I wouldn't want to go any further than that."

The Link Winnipeg, Canada, June 1, 1978.

Jesus Lived & Died in Kashmir ?

The evangelistic Ahmadiyya Movement in Islam is to hold an international three-day conference (June 2-4 1978) in London as part of a world-wide missionary campaign. The theme of the conference will be "The Deliverence of Jesus from The Cross".

The Ahmadiyya Movement declares that Jesus did not die on the Cross, but was taken down by his followers while still alive. He travelled to India to discover the last tribes of Israel, and died at a great age in Kashmir where his tomb can still be seen. Recent archaeological excavations have confirmed it to be the tomb of Jesus.

It has no doubt about the authenticity of the Shroud and declares that the 'picture' on the Shroud could only have been produced by a living man.

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The Ahmadiyya conference will be addressed by orientalists, archaeologists, scholars and theologians of many religions.

The Ahmadiyya Movement has over 10 million believers throughout the world and around 10,000 in Britain. It established the London Mosque in 1924 and this was the first mosque established in Britain.

The London conference will be addressed on the last day by the Supreme Head of the Ahmadiyya Movement, Hazrat Khalifatul Masih III (Hazrat is 3rd Successor to the Promised Messiah).

The founder of the Ahmadiyya Movement was Hazrat Mirza Ghulam

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Ahmad, who was born in 1835 in Qadian, Punjab.

Hazrat Mirza Ghulam Ahmad studied and trained for many years and became noted for both his wisdom and knowledge. In 1890 it was revealed to him that he was the Promised Messiah. It was also revealed to him that Jesus did not die on the Cross, but was taken down alive by his Disciples. These revelations, and his own researches, enabled him to rediscover the tomb of Jesus in a valley of Kashmir.

The tomb of Jesus was known as the tomb of Yus Asaph. "Yus" is also "Yasu" the Arabic for Jesus. "Asaph" is the same as the Hebrew "Asif", the gatherer. Thus what is meant was Jesus the Gatherer because Jesus had come to gather the lost tribes of Israel.

Hazrat Mirza Ghulam Ahmad was able to prove, however, by studies ; researches and revelations that Jesus had not died on the Cross, nor was taken bodily to heaven. It was revealed to him that Jesus had recovered, journeyed to India and became known as the Prophet of 'perfect' piety, righteousness and devotion'.

The Fiji Times Tuesday, September 12, 1978

The Holy Shroud

Sir,—in an anonymous article on Holy Shroud of Turin which was published in the Fiji Times of August 18, the following statement was made :

"Dismissed by some as a cruel fraud, used by others to "prove" that Christ was alive when taken down from the cross, the shroud has never been pronounced authentic by the church".

In the interest of truth and for the information of your readers, may I point out that the statement that the shroud has never been pronounced authentic by the church is both false and misleading.

Documents, reports, reconstructions and combinations can now enable us to trace the existence of the Turin Shroud back to the first three centuries after Christ, and, even to the third year after the Ascension. Further, historical evidence which comes from the secret Vatican archives, has since been released and is now contained in a book, "Inquest on Jesus Christ", which was first published in the English language in 1967 from its German original.

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On the particular point at issue, the author, John Reban, who is the world's foremost authority on the Holy Shroud, writes as follows :

"All the relevant original documents were in the hands of Pope Pius XI, and his staff of experts spent many years examining and verifying them. On 6th September 1936 the Pope summed up the result of these examinations in the following pronouncement :

'These are the images of the Divine Redeemer. We might say they are the most beautiful, most moving and dearest we can imagine. They derive directly from the object, surrounded by mystery, which—this can safely be said—it has now been established is no product of human hands. It is the Holy Shroud at Turin. We say it is surrounded by mystery because much remains unex-plained about this affair, which is certainly holy as no other is, But this much can be said—it is not the work of man."

This statement by highest authority of Roman Church, acknowledging the authenticity of the Shroud, was published on September 7-8, 1936, in the Osservatore Romano, the official organ of the Vatican."

The author goes on to say that the above statement must be regarded as incontrovertible not only because it is based on the findings of an exact scientific investigation, but also because Pope Pius XI and his staff of experts have dealt with every aspect that could possibly be a target for attack. Those who resent the existence of the Shroud and are irked by the unexpected new medical evidence porving its authenticity, have no valid arguments left.

Five Romun Popes have honoured this relic, with their indulgence. This is what Pope Benedict XIV, an authority on controversial religious questions, had to say about it.

"The Shroud, a very special memento of our Lord, is kept at Turin, and the Popes have confirmed that it is identical with the Shroud in which Jesus was warpped "

More than thirty other Roman Popes have also recognised the Shroud including Pope Pius XI, who was an archaeologist and scientist of world wide repute.

In view of the fact that you have recently pledged yourself anew to seeking the truth fearlessly and keeping your columns always open as a public forum where your readers can have their say on issues of public interest I shall be most grateful if this letter could be published in your esteemed newspaper.

P.D. NAQASIMA, NLTB Sub-Division, Tamavua.

October, 1978

The Daily Sun, Australia Friday, August 1978,

THE GREATEST 100 IN HISTORY

By DAVID JONES in New York

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Who was the most influential person in the History of the world ?

It wasn't Jesus, according to Michael Hart, an American scientist and amateur historian.

The honour of his top billing goes to Muhammad, who 13 centuries ago single handed founded the Islamic faith.

By Hart's standards Jesus was not eligible because he did not establish Christianity on his own. A lot of the work was done by St Paul, he points out.

Hart has just caused a stir in the US, with the publication of a book titled, The 100, in which he lists the 100 most influential people who ever lived.

And to add a bit more ginger to the furor Jesus is even pushed out of second billing on Hart's list by English scientist Isaac Newton who discovered the law of gravity.

Most readers of the 100 are going to find reasons for argument over positions of those famous people who were selected and the omission of so many others.

But it appears Hart, who was inspired to write the book after a dinnertable discussion with his wife, was ready for that.

He invites his readers to develop their own list of the world's 100 greatest.

Probably the greatest source of argument in the western world will be Hart's relegation of Jesus to number three,

He says he did it because Muhammad was successful at both the religious and secular level while Jesus was not solely responsible for the establishment of Christianity.

But Australians may take umbrage at the fact that none of their countrymen or women was deemed worthy enough to make the top 100 list.

Feminists will be upset that only two women — Queen Isabella I of Spain (68) and Queen Elizabeth I of England (85) are there.

And surely there will be eyebrows raised at Adolf Hitler, perhaps the most evil man in the history of the world, rating 35 while President John Kennedy, barely made the list 80.

If that is not enough a man of the stature of Abraham Lincoln who freed the slaves and saved the American Union did not even make the list.

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He was among the runners up who gets a commendable mention from Hart along with the likes of Mahatma Gandhi and Leonardo Da Vinici.

Lincoln was left out, Hart says, because the slaves would have been freed anyway with or without Lincoln because there was a gathering worldwide movement against slavery. But why for example, aren't statesmen of the calibre of Winston Churchill, who led Britain through the blitz, and President Franklin Roosevelt, who steered the world out of the great depression mentioned while communist leaders such as Lenin (15), stalin (63), and Mao Tse-Tung (20), are included.

Why did Gregory pincus (81) the American biologist who developed the contraceptive pill rates a mention while a great explorer like Ferdin and Magellan, the first to circumnavigate the earth, was relegated to the runners-up.

And surely there must have been some Australians — Sir Charles Kingsford Smith to name just one — who earned a place on the list.

But Harts's list is dominated by Europeans — Britain has an astounding 18 of the top 100 with five of these from Scotland — and the majority of those on the list are scientists and inventors.

Hart confesses to a feeling of disgust at including Hitler (35) in his book.

But, as he explains, the selection of his top 100 was not based on popularity polls.

"Neither fame, not talent, nor nobility of character is the same thing as influence.

"Thus Benjamin Franklin. Martin Luther King Jr. Babe Ruth and even Leonardo Da Vinici are omitted from this list.

"On the other hand, influence is not always exerted benevolently—thus an evil genius such as Hitler meets the criteria for inclusion."

Hart decided that President Kennedy (80) deserved a place on the

list for one reason—his setting the goal of a manned moon mission by the end of the 1960s.

The most challenging—Two women and no Churchil

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1. Mohammed
2. Isaac Newton.
3. Jesus Christ.
4. Buddha.
5. Confucius.
6. Saint Paul.
7. Tsai Lun:Invented paper.
8. Johann Gutenburg: Printing.
9. Christopher Columbus.
10. Albert Einstein.
11. Karl Marx.
12. Louis Pasteur ; French scientist.
13. Galileo Galilei.
14. Aristotle.
15. V. I. Lenin.
16. Moses.
17. Charles Darwin.
18. Shih Huang To : United China.
19. Augustus Caesar.
20. Mao Tse-tung.
21. Genghis Khan.
22. Euclid : Wrote most successful maths textbook.
23. Martin Luther.
24. Nicolaus Copernicus : Founder of modern astronomy.
25. James Watt.
26. Constantine the Great : First Christian emperor of Rome.
27. Michael Faraday
28. George Washington
29. James Clerk Maxwell : improved laws of electricity.
30. Orville and Wilbur Wright.
31. Antoine Laurent Lavoisier : Developed internal combustion.

32. Sigmund Freud.
33. Alexander the Great.
34. Nepoleon Bonaparte.
35. Adolf Hitler.
36. William Shakespeare.
37. Adam Smith : Popularised economics as a science.
38. Thomas Edison
39. Anton van Leeuwenhoek: Discovered microbes
40. Plato

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41. Guglielmo Marconi
42. Ludwig van Beethoven
43. Werner Heisenbeg: Work on laws of motion
44. Alexander Graham Bell
45. Alexander Fleming
46. Simon Boliver: South American freedom fighter
47. Oliver Cromwell
48. John Locke: Pioneer of constitutional democracy
49. Michelangelo
50. Pope Urban II: The crusades
51. Umar ibn al Khattab: Muslim caliph
52. Asoka: B.C. Indian monarch
53. Saint Augustine
54. Max Planck: Radiation researcher
55. John Calvin
56. William T. G. Morton: Pioneer of ether as anesthetic
57. William Harvey: Discovered blood circulation
58. Antoine Henri Becquerel: Discovered radioactivity
59. Gregor Mendel: Laws of heredity
60. Joseph Lister: Antiseptics
61. Nikolaus August Otto: Combustion engine pioneer
62. Louis Daguerre: Photography.
63. Joseph Stalin.
64. Rene Descartes: Pioneer of modern philosophy.
65. Julius Caesar.
66. Francisco Pizarro; Began Spanish domination of South America.
67. Herando Cortes; Began Spanish domination of Central America.
68. Queen Isabella I: Encouraged exploration of New World.

69. William the Conqueror.
70. Thomas Jefferson.
71. Jean Jacques Rousseau.
72. Edward Jenner:
73. Wilhelm Conrad Roentgen: Discovered x-rays.
74. Johann Sebastian Bach.
75. Lao-tzu: Book of Taoism.
76. Enrico Fermi: Atomic energy.
77. Thomas Malthus: Population theorist.
78. Francis Bacon.
79. Voltaire.
80. John F. Kennedy.
81. Gregory Pincus: Contraceptive Pill.
82. Sui Wen Ti: Made United China. powerful, 600 A.D.
83. Mani (Manes: Blended Eastern and Christian thoughts).
84. Vasco da Gama.
85. Charlemagne.
86. Cyrus the Great: Founded Persian empire.
87. Leonard Euler: Practical maths.
88. Niccolo Machiavelli.
89. Zoroaster: Persian prophet.
90. Menes: Egyptian king.
91. Peter the Great.
92. Mencius: Chinese sage.
93. John Dolton: Introduced atomic hypothese.
94. Homer
95. Queen Elizabeth I
96. Justinian I: Byzantine emperor.
97. Johannes Keplers Astronomer.
98. Pablo Pieasso.
99. Mahavira: Jain religious leader.
100. Neils Bohr: Atomic structure.

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